THE PURIFYING OF UNCLEAN *HEARTS* and *HANDS*.

OPENED IN A SERMON

Preached before the Honorable *House* of *Commons*, at their solemn Fast, *January* 28. 1645. in *Margarets Westminster*.

By RICHARD VINES, one of the Assembly of Divines.

PSAL. 24. 3, 4,

Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

He that hath clean hands and a pure heart.

Published by Order of the House of Commons.

LONDON,

Printed by R. L. for *Abel Roper*, at the signe of the *Sun* against St. *Dunstans* Church in *Fleetstreet*, 1646.

Die Mercurii, 28, January, 1645.

ORdered by the Commons assembled in Parliament, that Mr. *Long* and Mr. *Holland* do from this House give thanks to Mr. *Vines* for the great pains he took in the Sermon he preached this day at the intreaty of this House at St. *Margarets Westminster*, (it being the day of publick Humiliation) and to desire him to Print his Sermon. And it is Ordered, that none shall Print his Sermon, but who shall be licenced under his hand-writing.

Henry Elsyng, Cler. Parl. Dom. Com.

I appoint *Abel Roper* to print this Sermon.

Richard Vines.

TO THE HONOURABLE HOUSE of COMMONS Assembled in PARLIAMENT.

Such Auditors who will ſuffer the word of exhortation, *as they encourage the Miniſter to do his, ſo they ſhall be ſure to know their duty; which is not ordinarily the happineſſe of great perſonages. This Sermon was preacht upon one of the dayes of your ſolemn approach and drawing to God. It was no ſeaſon to preſent you with* fancies *dreſſed in cobweb-lawn, or thin notions clothed with ayr. The Popiſh faſts did but change ſolid meat into ſweet meats. The ſubject of the Sermon is* cleanſing *and* purifying; *which as it was neceſſary by the Law, before the unclean perſon might draw night to God, ſo it is required of you;* If thou prepare thine heart, and ſtretch out thine hands towards him; If iniquity be in thy hand, put it farre away: for then ſhalt thou lift up thy face without ſpot, *Job* 11. 13, 14, 15. *It is a liberty which Miniſters claim by vertue of their Commiſſion,* to ſpeak, exhort, and rebuke with all authority, *Tit.* 2. 15. *You that are the tutelar Patrons and aſſertors of* juſt liberties, *do like your ſelves, in countenancing and encouraging this alſo: ſo* Heb. 13. 22.

1 Cor. 9. 27. ὑπωπιάζω.

shall you have the ministery of the Word always ready to help you, to beat your corruptions black and blew, *which to do, is both the duty and beauty of your sackcloth-dayes. The Lord who hath said,* That the pure in heart shall see God. *Mat.* 5. 8. *And that he that hath* clean hands, *shall be stronger and stronger,* Job 17. 9. *so draw nigh to you in the light of his countenance, and strength of his arme, that you who have defended Religion from being trampled upon, may preserve it from being torne in pieces; and see the good of* Jerusalem *all the dayes of your lives. So prayes,*

Your servant in Christ Jesus,

Richard Vines.

A SERMON PREACHED before the Honourable Houſe of COMMONS, upon the day of the Monethly Faſt, *January* 28. 1645.

JAMES 4. 8.

Draw nigh to God, and he will draw nigh to you: Cleanſe your hands, you ſinners, and purifie your hearts, ye double-minded.

MY work at this time (by agreement) is to bring up the *rere* of this text, that it may appear to you in a full *body*; you received (in the fore-noon) the invitation to that, which is not only the main duty, but alſo the chief good of man. *To draw nigh to God*: And you have (I hope) taſted of the ſweetneſſe of that promiſe which God doth make, or the entertainment which he gives to ſuch; *God will draw nigh to you*; ſo the prodigall ſon aroſe and came to his father, and his father ran and fell on his neck and kiſſed him. *The loſt ſon comes, the compaſſionate father runs.* God anſwers his people in a way of retaliation: if they draw nigh to him, he will draw nigh to them: and this drawing nigh of God to us, is like the neerer approaches of the ſun, which.

See Mr. *Caryl* his Sermon upon the former part of this text.

which by his heat and prolificall influences, gives life and beauty to those things that before lay dead and buried, shrowded in the winding sheet of the winter snow.

That part of the text which comes under any hand (*Cleanse your hands, you sinners, and purifie your hearts, ye double minded*) contains in it,

1. The *prohibens*, or impediment prohibiting this mutuall drawing nigh of you to God, of God to you; and that is, the pollution of your hands, the uncleanesse or corruption of your hearts; for it is not possible there should be coalition or communion between God and wicked men: therefore its said, *Psal.* 18. 26. with the pure thou wilt shew thy self pure, and with the froward thou wilt shew thy self froward; *Plato* saw this truth ἀθεμιτον (saith he) τῶ μὴ καθαρῶ καθαρὸν ἐφάπτεσθαι, the law of contrariety forbids purity and filthinesse to touch, that is, to have fellowship or communion, ἀκαθάρτου μὴ ἅπτεσθαι, *touch not the unclean thing*, 2 *Cor.* 6. 17. God is so farre from drawing nigh unto, that he will hide his eyes from unclean hands. The reason why he delighteth not in our fattest sacrifices, why our incense is an abomination to him, why he hateth our new Moons and appointed feasts, why he will not hear our multiplied prayers, is the uncleanesse of our hands, *Isa.* 1. from verse 11. to 15. Thou art of purer eyes than to behold evil, and canst not look on *iniquity*, saith the Prophet, *Hab.* 1. 13. that is, thou canst not countenance the violence and oppressions of thy people, the grievance & vexation done unto them by wicked men, much lesse, draw nigh to men of such unclean hands.

Plato in Phedone.

See the word עשק explicated in M. *Gattaker* his learned Treatise, called *Gods eye on his Israel.*

2. The *remonevs prohibens*, or the remov all of that impediment, and that is *cleansing* of hands, and *purifying* of your hearts, for saith the Prophet, *Isa.* 1. 16. Wash

ye,

ye, make ye clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow: (And then it followes) *Come now and let us reason together, saith the Lord.* Our dissimilitude and unlikeness to God, is a barre to this mutuall acquaintance and Communion, for a man unlike to God, cannot but dislike him. As white is no more contrary to black, than black to white: so Gods holiness is no more contrary to our wickedness, than our wickedness is to his holinesse: and therefore there can be no drawing nigh together, unless either God recede from his holiness, (which cannot be) or we be cleansed and purified from our uncleanesse, which is the onely way to make this communion close, sweet, and firm.

That the Text is proper and seasonable for this day of our Humiliation is plain, not only by that which immediately follows in the 9. and 10. ver. *Be afflicted, and mourn, and weep: humble your selves in the sight of the Lord.* But by the text it self, for what is the τὸ ἔργον, the main busines of a Fast, but to search for the Lord with all our heart, to lament after him, to draw nigh unto, and meet our God? and what is the τὸ ἔργον, or main businesse of them that fast, but to bring forth the wickedness that is in their hands, and the predominant corruptions that are in their hearts, and as witnesses against them, to cast upon them the stone of execution that they may die. A Fast is not meerly a sermon and a prayer, there is a propriety in that ordinance or duty. The sermon should spread your sins before you, and your confessions and prayer should spread them before the Lord. The sermon puts the ashes on your heads, and dresses your souls in that sackcloth, which you

you are to wear as mourning garments, in your prayer and humiliation. I wish our Fasts may not lose their property, like Physick, which by often taking, becomes at length a *diet*, rather than a *medicine*.

There is in the word *triplex* συζυγία, a three-fold conjunction.

Sinners and double-minded { cleanse and purifie } your { Hands Hearts.

I shall first break the shell, by explication of the termes.

The word [ἁμαρτωλοὶ] *sinners*, as it signifies in general any sinner, in opposition to a righteous man, *Rom.* 5. 19. As by one mans disobedience, many were made [ἁμαρτωλοὶ *sinners*, so by the obedience of one, shall many be made [δίκαιοι] *righteous*: so in special it also signifies a wicked man, one of flagitious life, a sinner κατ' ἐξοχὴν, therefore its often said [τελῶναι καὶ ἁμαρτωλοὶ] *Publicans and sinners*, and *Luke* 7. 37. a woman in that City which was [ἁμαρτωλὸς] a *sinner*, that is, an adulteresse, or a harlot, as it is generally expounded; and if we survey the beginning of this chapter, what brawlings, envyings, lusts, self-seeking, did raigne amongst this people, we shall see good reason to take the word *sinners*, for such as did lie in more open and scandalous sins, men of unclean hands.

The word δίψυχοι, *double-minded*, is once before used in this Epistle, *chap.* 1. 8. and signifies such as have double, or as the Syriack expresseth it) divided hearts, it answers the Hebrew expression: *a heart and a heart*, לב ולב 1 Chro 12. 33. Psal. 12. 2. which the Septuagint do interpret word for word, καρδία καὶ καρδία, and *Symachus* (whom *Chrysostom* on *Psal.* 12. 2. calls ἄλλος ἑρμηνευτὴς) renders it, καρδιὰ ἄλλη καὶ ἄλλη, we shall best understand the sense of the word,

word, by comparing it with the oppoſite thereunto, and that is ἁπλότης τῆς καρδίας, *Epheſ.* 6. 5. *Col.* 3. 22. *Simplicity, or ſingleneſſe of heart*, it is a grace recommended to ſervants, *In ſingleneſſe of heart as unto Chriſt, not with eye-ſervice as unto men*; And again its ſaid, *In ſingleneſſe of heart fearing God: doing whatſoever you do from your heart, as to the Lord, and not to man*; where you have ſingleneſſe of heart deſcribed, to be the ſteerage of the heart, by the fear of God in a right line, to intend and aim at him and his glory, in all you do; for thoſe crooked, ſerpentine, and ſubtil windings and turnings of heart, which are called, *Pſal.* 145. 4, 5. *crooked wayes*, that are like a winding way, or winding brook, that runs in and out; or like a winding ſtayre-caſe, where a man goes but three or four ſteps, and then turns to another point, are ſet in oppoſition to uprightneſſe of heart; ſuch *off and on*, ſuch *in and out* hearts cannot be upright, they then are double-minded. עקרקלות

1. Whoſe hearts are not ſingle and entire with God, but divided between *God and ſelf*, being biaſſed with carnal and worldly luſts, policies or ends.

Like the heart of an *Adulterer, or Adultereſs*, (ſo theſe double-minded ones are alſo called, *ver.*) which is divided between husband or wife, and ſome other ſtrange love.

2. Whoſe hearts are not fixed upon one center, but uncertain, moveable, and inconſtant with God, *cap.* 1. *verſ.* 8. *A double-minded man is unſetled in all his wayes*, The word is ἀκατάστατος, which ſignifies that he is at no ſetledneſſe within himſelf, but off and on, by reaſon of luſts that mutiny within him, and carry him away from chuſing, and reſting upon God alone: and this inconſtancie riſes from the former, namely, the

division of the heart, for it being divided in it self by reasonings, self-interests, lusts, cannot be constant in attendance upon God. It is but by accident that the weather-cock points towards the sun, namely, because the wind and sun are both in one corner. If the wind turn, it turns away also.

2. *Cleanse and purifie*, καθαρίσατε ἁγνίσατε, these words are promiscuously, and indifferently used by the Septuagint, to interpret the Hebrew words that signifie to *cleanse and purifie*; and there is in these words an allusion to legal uncleannesses, and the purifying of them; for as in the Law, before an unclean person might draw nigh to God, he must be purified from his uncleanness, so those that will draw nigh to God, or would have God draw nigh to them, must cleanse their hands, and purifie their hearts. The Heathens had their ceremonious washings, and purifyings, as preparative to their sacrifices and prayers, and this heart-purifying, and hand-cleansing, is that *purgatory* thorow which we must go, if we will draw nigh to God in worship and communion; God will be served with clean creatures.

טהר הסא

Eo lavatum, ut sacrificem, nunc lavabo ut rem divinam faciam. Plaut. *in aul.*

νιψάμενος χεῖρας καὶ περὶς ἱερεῖον ἀναστὰς. Plutarch *in Marie.*

3. *hands and hearts.* The heart is the womb, where lust is warmed and conceived; the shop, where the forge, anvil, bellowes, fire are for the forming of lust, and making of it ready. The hands are put for the executive and instrumental powers, that bring it forth to light and act it, ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, *Rom.* 6. 13. The weapons of unrighteousnesse unto sin; In short, the outward and inward man being filthy and unclean, must be purified from corruption of heart and life. For he that hath clean hands and a pure heart, *Psal.* 24. 4, 5. *shall receive the blessing from the Lord, and righteousnesse from the God of his salvation.*

I shall

I ſhall now come to the matter of the Text which I will handle.

1. In the two parts of it diſtinctly. Cleanſe your hands, purify your hearts.

2. As theſe two parts are in connexion one with the other: cleanſe your hands, and purify your hearts.

3. As they ſtand both together, in reference to our drawing nigh to God, and his drawing nigh to us. Draw nigh to God, and he will draw nigh to you. Cleanſe your hands, *&c.*

You may eaſily ſee that here is very little ſpeculative, or notionall matter, but practical, and ſuch as will fall moſt properly into uſe, and into matter of application. We have now to deal with your hearts and hands, and not your brain. Here will be no *fine thin wafers* which will melt upon your tongue, and vaniſh in a little ſweetneſs; and yet ſuch novelties and running banquets are all for the palate of theſe queaſy times; *O Religion!* how art thou turned into a kind of Philoſophy of opinions, in danger to be a meere ſceptick, or *terra incognita*, an *every thing*, a *nothing*, a thing for a wanton fancy to play withall, a ſmooth tongue to talk of, made up of a brain and a mouth, without heart and hands. How can it be otherwiſe when the tree of knowledge is ſo much prefer'd before the tree of life?

From the firſt part, *Cleanſe your hands, ye ſinners*, I obſerve,

1. A corrupt and wicked life argues a man to be a ſtranger to God, and God to him.

2. They that will draw nigh to God, muſt cleanſe their hands.

A corrupt and wicked life argues a man to be a ſtranger to God, and God to him; for otherwiſe a man might *Doct.* 1.

draw nigh to God, and have unclean hands too, which the Text ſuppoſes that it cannot be. That power which *draws a man into acquaintance* with God, doth proportionably kill ſin. That power which *flows from God in acquaintance* with a man, kills ſin too: whether I go out to the Sun, or the Sun come in to me, the darkneſs is expeld: ſin hath not dominion over them that are under grace, *Rom.* 6. 14. the knowledge of God ſets a man looſe from his bondage to the enſlaving luſts he before ſerved, *Ye ſhall know the truth, and the truth ſhall make you free*, John 8. 32. draw nigh to God, and be unclean if you can. That faith which is uniting to Chriſt, is a purifying faith; rebellion againſt the Commandments of God, is inconſiſtent with communion with God; you may faſt, and pray, and ask, that you *may conſume upon your luſts*, Verſ. 4. like a Cutpurſe in a Church, who comes not thither to ſeek God; but his prey.

Doct. 2. They that draw nigh to God, muſt cleanſe their hands; *I will waſh mine hands in innocency, ſo will I compaſs thine Altar, O Lord*, Pſal. 26. 6. Where you may obſerve, that thankſgivings and praiſes, which the Pſalmiſt calls ſacrifices of ſhouting, or loud muſick, *Pſal.* 27. 6. and wherein they uſed (as one ſaith) *choros agere circum altare*, are to be performed with waſhen hands: ſo in your prayers, the Lord requires that you ſhould lift up *pure hands*, 2 Tim. 2. 8. and what a ſweet reflection may you make upon your deliverances which are wonderful, when you can ſay, I was upright with God, and I kept my ſelf from mine iniquity: Therefore hath the Lord recompenſed me according to *my righteouſneſs*, according to the *cleanneſs of my hands* in his eye-ſight, *Pſa.* 18. 23, 24. If ye fall into ſtraits, and be plunged into depths of miſery; *If your face be foul with weeping,*

ובחי תרועה *Lorinus* in Pſal. 26. 6.

and

and on your eye-lids be the ſhadow of death; what a lifting up of the head will it be unto you, to be able to ſay, *Not for any injuſtice in my hands? Job* 16. 17. If the Lord ſhall deliver this Iſland from the oppreſſion and injuſtice under which it hath groaned; what a crown and comfort will it be to you, that it is *delivered by the pureneſs of your hands?* Job 22. 30. To conclude. If there be a fruſtration of our counſels, and our endeavors bring forth nothing but wind; You ſhall find the reaſon why God makes all void and ineffectual, *Iſa.* 59. 6. Their webs ſhall not become garments, neither ſhall they cover themſelves with their works; *Their works are works of iniquity, and the act of violence is in their hands.*

That nothing may be loſt, let us pick up the particulars that are offered unto us in this point.

1. That God invites ἁμαρτωλοὺς, great ſinners to draw nigh to him, and promiſeth to draw nigh to them, *O yee ſinners*, no ſuch ſtrangers to God, but they may come into favour, intimacy, and communion with him; *Great ſinners are oftentimes made great Saints*: God engraves his image in untoward wood, that the churliſhneſſe of the matter may the more commend the workman; hee calls them to him, being yet overwhelmed with ſin, and in their drawing nigh to him they are cleanſed; as Chriſt ſent the Lepers to the Prieſt, but ἐν τῷ ὑπάγειν, as they were going they were cleanſed, *Luke* 17. 14.

2. He bids theſe ſinnes *cleanſe and purifie*, their hands and hearts: but how can corruption cleanſe it ſelf? can unſavoury ſalt ſeaſon it ſelfe? No. God purifieth the heart by faith, *Acts* 15. 9. and every man that hath this hope, purifieth himſelf, 1 *John* 3. 3. Chriſt is he that comes by water and blood, 1 *John* 5. 6. that is, by

all

all manner of purifying, typified by legall purifications. This is (ſayth a learned man) one of the myſteries of this Law (of purifying) that a clean perſon was himſelf made uncleane, by touching the *holy water*, or ſprinkling it upon the unclean: and this is the great myſtery of the Goſpel, that hee whoſe blood cleanſeth us from all ſin, 1 *John.* 1. 7. and in whom being a cleane perſon is no ſinne, ſhould yet be made ſin for us, and for our cleanſing. And as an uncleane perſon is ſaid to purifie himſelf, *Numb.* 19. 12, & 20. becauſe that (though there was a peculiar water for that purpoſe, and that alſo to be ſprinkled on him by another) it was his duty to come unto that purifying water, and make uſe of it: ſo are you to purifie your hearts, and cleanſe your hands, by coming unto that blood of ſprinkling, *Heb.* 12. 22, 24. Faith will bring you to this purifying blood: one touch of CHRIST by faith, draws vertue out of him, which will dry up your running iſſues. Humiliation, though it do not properly cleanſe your hands, yet it plucks off the gloves, and makes them bare for waſhing: and godly ſorrow with its ſeven daughters, as they are expreſſed, 2 *Cor.* 7. 11. are cleanſing things. This is the way of your cleanſing and purifying, this is your duty, and this through grace is your ability for the regenerate being principled, doth act; being purified, doth purifie himſelf; and being kept by the power of God, doth alſo keep himſelf, as it is ſaid, 1 *John.* 5. 18.

Ainſworth in Numb 19.

3. Sinners are to cleanſe *their hands*: but what are thoſe ſins? they are generally thoſe outward ſins, or ways of wickedneſſe wherein men uſe to walk, and which do denominate a man ἁμαρτωλὸν, a ſinner of deeper dye; but in ſpecial wee find ſome more eminently called

called sins of the hands, as oppression and violence, *Jonah* 3. 8. blood, *Isa.* 1. 15. bribes, *Isa.* 33. 15. injustice, *Job* 16. 17. as there are also eye-sins, ear-sins, tongue-sins, *&c.*

4. Why is cleansing the hands *set before* purifying of the heart? for the rule is, make the tree good, and his fruit good: in vain do we go about to sweeten the stream when the fountaine stil sends forth bitter water? To this I answer, that though it by but a sollicitous trifling to vex every *prius* and *posterius*, which we meet with in Scripture, and is but a curiosity to take pains to say nothing, lest we might seem to leave any thing unsaid, yet there may some account be given of this transposition: as, 1. The Scripture sometimes puts that first, which is visibly first, the sign before the cause, as when it is said, *Calling and Election.* 2. Because conviction begins at some grosser sin, there the conscience begins to take fire: and God who hath the ordering of sin, makes some great sin very serviceable and usefull, to be, as it were, an entring wedge to breake the knotty heart all to pieces. 3. Because grace having once got footing in the heart, presently enters the field against this kinde of sins, as having greater guilt, and by their bulk making the greatest interception of the light of Gods countenance, and more inconsistent with a state of salvation, than those rebelling and molesting corruptions which are within.

For the reason of this point, *That they who draw nigh to God, must cleanse their hands.* I shall offer onely this. That these sins of our hands, do keep us at distance from God, and God at distance from us; *your iniquities have seperated between you and your God, and your sins have hid his face from you,* Isa. 59. 2. This is the worst *Reason.*

effect

effect and fruit of sin; that it is privative of our union with, and fruition of God: *Depart from mee*, is as terrible a word as *everlasting fire*; It is ὁ ζόφος τῶν σκότους, Jude 13. *the blackneſse of darkneſse*, the lustings of corruption which are in the regenerate, are (as I may call them) transparent sins, they obstruct not our communion with God; like the motes which are infinite, but hinder not the Suns bright beams from us; but these hand-sins or wickednesse of life, are opacous, and put us into the shade, by their interposition between God and us, and doubtlesse while wee are in love with sin, God is as unpleasing to us as wee are unpleasing to him, nor would wee any more draw nigh to him than hee to us. Give mee leave thus to convey the notion that I have upon this point, *Commerce* is one thing, *Communion* is another: As a man will have commerce or trade with an enemy, a stranger, any body, to trade with him for profit, and to gain some commodity which he hath in his hands; but Communion, which is in way of love, friendship or acquaintance, hee cares not for, nor would by any means admit of; so a man, whose hands and life are full of sin, and his heart full of enmity to God, may yet have some commerce with God in duties or ordinances, to serve his turn upon God, *uti Deo ut fruatur mundo*, and to make use of him for his own ends; as it is said, *Vers.* 4. *You aske, that you may consume upon your lusts*; but communion in way of league and friendship with God, and fruition of him in way of special love and favour, he neither can have, nor will, except hee also give a bill of Divorce to his best beloved lusts.

General Use. I come now to make application of this Point to you, and the Use is in the Text, *Cleanse your hands, ye sinners*

ners. It's unacceptable work to be ſet upon, for a ſinner to cleanſe and purify, and to cleanſe his hands too, which are full of profitable ſins, *Turn ye every one from your evil way, and from the violence that is in your hands, Jonah 3.9.* It is a wonder that the Ship wherein we are, ſo laden with ſins of all ranks and ſubordinations of men, King, Princes, Judges Lawyers, Gentry, Miniſters, people (eſpecially in ſuch growne Seas as we have been in) ſhould live to this day; for you know we entered into this wilderneſſe, wherein we yet wander, with our former *Egypt*-ſins upon our backs, and we alas did not firſt make even before we went upo a new ſcore; we faſt, we pray, we Covenant, and yet we are as *double-minded*, as *foul handed* as before; ungodlineſſe, unrighteouſneſs, ſelf-ſeekings, hypocriſie, religiouſneſſe for our ends abound amongſt us, and contempt of the Miniſtery more than ever, ſo that preaching of the word by the Miniſters of this Kingdom, which for ſoundneſſe, ſpiritualneſſe and ſucceſſe, hath not been (I was going to ſay) paralelled, (I may truly ſay) exceld in any part of the World, is by very many now judged to have been a *Monopoly*, and fit among other Monopolies to go down and to be made a common trade. Not many years ago, when it was both danger and diſgrace to hold forth the profeſſion of the Name of Chriſt in truth, what appetite had Chriſtians to the ſincere doctrine of Chriſt, and of regeneration and mortification of ſin? How did they in their private meetings, lay ſiege to the throne of grace with united ſtrength, and antidote themſelves againſt the infectious ayre of thoſe times? whoſe eyes were thought too deare for thoſe faithful meſſengers of God at whoſe feet they ſate? what contending was there for the faith once delivered to the

Saints? what burning love had they each to other? what oneneſs of heart and mind? Now alas, ſome of thoſe good ears of corn are mildew'd, and many run all up into ſtraw, and do not ear ſo well; Religion vapours it ſelf out into notions and diſputes of no value, breaks into parties, and is broken in pieces by mutual animoſities; ſo it is obſerved, that that ſincere and true godlineſſe, which flouriſht and was warm in Chriſtians under the perſecuting Emperours, *poſt* Conſtantinum *coepit refrigeſcere*, after *Conſtantine*, when it was both ſafe and honorable, it began to cool, and to break out into ambition, pride, contention, &c. If you will not own your ſins, we that are Miniſters muſt cry aloud, *Iſa.* 58. 1. *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and the houſe of Jacob their ſins*; and obſerve, I pray you, to whom the Prophet is commanded to cry aloud, namely, to ſuch as ſought the Lord daily, and delighted to know his wayes, as a Nation that did righteouſneſs, and forſook not the Ordinance of their God; ſuch as did aske of God the Ordinances of juſtice, and took delight in approaching to God, that faſted and afflicted their ſouls, *Verſ.* 2, 3. ſuch as made religious duties the panders to their luſts, and the covers of their injuſtice and oppreſſion, hiding their filthy ſores under a velvet Playſter; Sin lyes faſt aſleep and moſt ſecure in ſuch men, *the form of religion is a Buff-coat to their ſins*, and therefore *cry aloud*, and cry impartially againſt the ſins of all ſorts of men, ſo, as not to lick the ſores of great ones, and byte the ſores of poore ones, for that is rather to upbraid men with their poverty, than reprove them for their ſins. You know that Phyſicians, Chyrurgians (and ſo Miniſters) are ſometimes allowed to be cruel; and

Ammianus Marcell. lib. 21. de Conſtantio. Grotius de veritate, lib. 1. in initio.

and the truth is, I fear we have lapt up the pills of reproof in so much pap and sugar, that by allaying the bitternesse, we have frustrated the operation. Oh that you were all of you too generous to be flattered, and that you would search out particularly your own personal and bosome sins, swearing, drunkennesse, whoredom, injustice, oppression: for whiles we speak generals, no man thinks that the Cock crows to him, and so goes not forth to weep bitterly; upon a general Indictment of a man to be a Felon or Thief, there can be no proceeding to sentence, except the fact in particular be expresst; so while you say only in general, We are sinners, and do not arraigne your selves upon particulars, saying, This is *my iniquity*, you can never judge and condemne your selves as you ought. So much for the generall.

Now particularly to you (Honoured and Worthy) that are Members of the Honourable House of Commons, *as you are single persons*, search your selves, consider your wayes; Is there any thing in your hands to be cleansed? You are to purge the corrupt leaven out of your own houses, your selves, your families, your places of office and trust are the proper sphere of your activity; you are for Ecclesiastical Reformation, and the sweeping out of corruptions out of the house of God: but are you as intent upon personal Reformation of your own wayes? do your own houses lie clean? have you real principles of godlinesse in your own hearts? or are you carried meerly by the Parliamentary *genius* or stream, by a rapt motion? In one word: are you not afraid of holinesse? These are things sadly to be considered. For can you think that in good earnest one Blackmore should go about to wash another?

Particular use.

other? would you not say, Why doth not he first make himself white, that the other may thereby be perswaded he can make him so too? If any of you should lie in known sins or lusts, can you comfortably, conscientiously, and zealously contribute to the reformation of others? you may indeed do that which is right in the sight of God, but where is your comfort, if it be not done with a perfect heart? He must needs be afraid to hedge in the Sacrament, and to make it inaccessible to the scandalous and prophane, or to settle a faithful and searching Ministery in the place he lives in, that knows he shall but thereby make a rod for himself. I beseech you therefore to search your selves, that you may not be Carpenters to build an Ark for others, and your selves be lost. It is a great honour to be a Member of this Parliament, but it is as great a burden too, as ever Englishmen underwent; and I shall crave leave to tell you further, that you may become the *greatest sinners* in the world by it, for now the sins of the Kingdom may become yours; the Heresies, Blasphemies, and crying wickednesses of oppression and injustice may become yours; they are other mens sins by commission; they are *your other mens sins* by omission of that opportunity, and duty of your place to provide for remedies preventive, and removent of them, so far as they may come within your knowledge, and the reach of your power. That which Scripture calls *partaking in other mens sins*, addes more guilt to men of all sorts, especially Ministers and Magistrates, than is generally thought of. Take heed of making your selves *partakers* of those sins and abominations, which you hate the thought of: and the Lord keep alive your zeal by this quickning consideration.

2, So-

2. So much being ſpoken to any of you reſpectively, as ſingle Members: Give me leave to addreſſe my ſelf in a word or two, to you the Honourable, and for ever to be renowned *Body*. Is there any thing in your hands, the cleanſing away whereof may cauſe you to draw nigher to God, or God to draw neerer to you? you have had a miraculous hand with you this laſt yeare; and there is with you as a *token* of Gods drawing nigh to you, ſuch a *chain* of ſucceſſes and victories, conſiſting of ſo many links, without any flaw or breaking off between them, as very few people have to ſhow in the World again: I beſeech you watch the doore againſt the entrance of that which uſually attends either great parts, or great benefits received, and that is *pride*: as wee eaſilier take cold when we are warm: ſo its natural to man to be puft up with ſucceſſe. I ſhall offer to you this humbling conſideration; when *Iſrael* was in the act of leading two hundred thouſand of *Judah* in triumph, having gotten a mighty victory over them; there was a Prophet that preſt upon the Conquerors a ſeaſonable argument, that took very much with them, and wrought them into a more equal temper, and it was this, 2. Chro. 28. 10. *but are there not with you, even with you, ſins againſt the Lord your God?* So ſay I to you: are there not ſins with you, *even with you*? reflect upon, and examine your ſelves. There are very many *hard caſes* in the Kingdom. I am not ſo out of my ſelf as to lay them at your doore, *as you are a body*, becauſe indeed I cannot, (and yet if I could, I durſt do it) but I moſt humbly give caution to you, *who are the ſhields, the healers*. There are many forlorne and deſolate perſons, that follow you with cryes for the price of their husbands and father lives or limbes. It is not charity, but juſtice to

refreſh

refresh their bowels: many have given down their milk freely, and yet after all have their breasts bitten until they bleed, by unlawful plundering, spoyl and violence: many instruments imployed, are very *sharp bitten* and prey for themselves. The intention of the Physician and of the Leech is not the same. *He* intends to draw out the blood in due proportion, as his patient can bear: *She* hath no other gage of her sucking, than till she be as full as shee can hold. It were justice to squeeze these Spunges that have suckt themselves full, and to leave them as dry as they were at first. Let difference be made of mens faults in their punishments: there is no reason, that *Peter* who denied his Master of infirmity, and *Judas* that betrayed him deliberately, should be both in one prædicament. Let not justice be byassed by partiality. A Judge ought to look with no other eye, but the eye of the Law, which looks at things, and is blinde to persons. Let justice be speeded, that expenses and attendance eat not out the principal in question, *Amos* 5. 24. *Let judgment run down like water, and righteousness like a mighty stream:* and above all, shake your hands from bribes: whether bribes by *presents*, or by kindred, friendship, favour, one puts out the eye as well as another, and there may be *quid pro quo* bribes, when a man will lend his vote to one, to have it paid him again, in a cause when he will call for it, and *opinion-bribes*, (as I may call them) when a man will endeavour to carry another thorow, because he is of his opinion and judgment in other things; Oh let justice dwell in your Tents, and in your hands. And if in this ataxie, or confusion of things it be impossible to prevent, or remedy many miscarriages, as I think it is, (considering that many who run in to the common scathe-fire, do not intend the quenching of it, but

περὶ τοῦ βλάβους τὸ διαφωρὸν μόνον βλέπει ὁ νόμος. *Arist. Ethic. lib. 5. c. 7.*

but the ſeeking of an opportunity, in that confuſion, to rob them that are in miſery, and to fiſh for themſelves) then my prayer ſhall be that of *Hezekiah*, 2 Chro. 30. 18, 19. *The good Lord pardon every one that prepareth his heart to ſeek God, though he be not cleanſed according to the purification of the Sanctuary.*

And ſo I paſſe on to the ſecond particular in the Text, *Puriſie your hearts, ye doubble minded*, whence I take up theſe two points.

1. Double-minded men have corrupt hearts.

2. This double mindedneſſe hinders both *our drawing nigh to God, and his drawing nigh to us.*

Double minded men have corrupt hearts: for it's ſaid, *puriſie your hearts*, ye double minded. Doubleminded- *Doct.* 1.
neſs is a diviſion of heart between God and ſome other preponderating luſt, or ſelfe-intereſt; and ſo where there ſhould be no diviſion, but ſingleneſſe and integrity, there is diviſion; For all the heart, all the mind, all the ſoul, and all the ſtrength, is that which God calls for. There are ſome that have *no heart*, they have no thoughts of God, no reliſh of him, no byaſſe towards him; it was an ill omen in ſacrifices, *quando cor deficiebat*, when there wanted a heart; there can be no expectation of any returne of heartleſs Prayer, heartleſs performance of duties, and this is the common poſture of ſpirit of the ignorant, & ſecure worldlings. There are ſome that have double hearts, they pretend to have a zeal of God, and they profeſſe the Name of Chriſt, and hang out the Chriſtians colours: but through hypocriſie and partiality to their own ends, and ſelf-reſpects they halt between God and *Baal*, or endeavour to comply with two maſters, or they part their friendſhip and love between God and the World, as *Verſe* 4. Ye adulterers and adultereſſes,

dulteresses, know ye not that the friendship of the world is enmity with God? There are some that have one heart, and this is that which God promiseth to his Covenant-people, and wherein he delights, when the heart is *totum homogeneum*, whole and undivided from him, then is it a perfect heart, and of a happy temper or constitution, being of chast love, affection and faithfulness to God, not vitiated or deflowred by carnal copulation with other base lusts or ends; do but observe our Saviour in that saying of his, *Matth.* 6. 22, 23. how he opposeth unto a *single eye*, an *evil one*; If, saith he, *Thine eye be single*, and then when you would have expected that *double* should have bin opposed to *single*, he saith, But if thy eye be *evil*, thereby signifying, that if it be not single, it is naught and evil; and whereas one might think, that a double eye hath more light than a single: our Saviour tels us the plain contrary, that a single eye makes the body full of light, but a double eye fills it full of darkness; Its true, there is in a double minded man, some eye to God, that is, so as to use his name to serve self-ends, or to colour and cover his sinister aims & intentions. As a harlot whose heart goes after unchast loves, will yet have a husband too, (that is) to colour and hide her lewdness; such are these which are double-hearted: they have a Sabbath for God, and six days for their lusts: they retain to God, and wear his cloth, and sometimes wait and attend, but they are their own men for the most part, and work for themselves; Religion unto them is but the stalking horse, under the sides whereof they creep, to get a shoot at their own game; how often doth God in Scripture find fault with this kind of Professours? *When ye fasted*, saith he, *Zech.* 7. 5. *did ye at all fast unto me, even unto me?*

me? and again, when they howled upon their beds, they have not cryed unto me with their heart, they assemble themselves for Corn and Wine, and they rebell against me, *Hos.* 7. 14. An *Israelite* that is without guile, that hath but one heart, is a rare man, and worthy of an *Ecce*, *Behold, indeed an Israelite.*

In the opening of this point, I shall follow the threed of that explication of this word (*double minded*) which I gave in the beginning.

1. This double mindedness is an uncertainty of the heart with God, not fixed upon a Centre, but off and on, as times, occasions, and interests do lead on, or draw off, so farre you will go with God, as your way and his do fall out to hold together: and until you must pull downe *Jeroboams calves*, as well as *Ahabs Baal*, and then you part with him when it comes to such a pinch; so also in adversity or affliction, we make *nauticum votum*, Mariners vows (as they do in a storme) and when we are on shore, and landed out of danger, we eat the Covenant we made before; *Psal.* 78. 24. *&c. When he slew them, then they sought him, and they returned and enquired early after God, and they remembred that God was their rock, and the high God their Redeemer. Nevertheless, they did but flatter and lye unto him, for their heart was not right with him, nor were they stedfast in his Covenant.* If the heart was right with God, it would be certaine and stedfast with him. Constancie is but the daughter of Sincerity. It's a hateful thing to set sail to every wind, and to change colour so often, being no faster tied to God in the tempest, than we can be loosened in the calme; *Be what you were in the storme*: in your affliction you will abide to be spurred without kicking, and are very tame under reproofs: but when you are lift-

ed up and are at shore, then to put you in mind of your Vowes and Covenants in the day of your trouble, is as an unpleasing a thing, as to put a Mariner at shore in minde of his Vowes or promises made at Sea. Its no great danger to reprove men sharply when they are low, any coward may strike a man that is down, but (believe it) when men are aloft and high, and may more safelier be dealt with all by streaking, than by the spurre, then it is somewhat to come nigh the heels of truth, for it may haply strike out his teeth.

2. This double mindednesse is a division of the heart from God. 1. It is divided between the promises of God, and the difficulties opposite, when a man layes his dead body, and the dead womb of *Sara* in the skales, against the promise of having *Isaac*, this is sense fighting against faith. 2. Between conscience and lust, conscience dictates, lust byasses, the inferiour appetite mutinies against the superiour light, and leads it captive, *video meliora proboque, deteriora sequor*. 3. Between Religion and policy; and then Religion commonly goes by the worse, *Jeroboam* and the King of *Israel*, to comply with their politick respects, set up, and continued a selfe divised worship. 4. Between God and the world, or God and our own ends, as they here in the Text: when we make God a meere servant to our selves, and move upon a private centre of our own: the heart is cunning and subtile in squinting towards its own ends: visibly we will be for God: under hand we seeke our selves: so the planets in their daily motion from East to West, move as the fixed stars, but they have another motion of their own, which is creepingly by stealth, and more unperceiveable than the other.

Use. For the use of this point, let me turn the words of the

Text

Text once more upon you, by way of exhortation, *Purifie your hearts, ye double-minded*, cast out those dividing lusts, policies, ends, which draw you away from God; and pluck off those false byasses of self-interest, and self-seeking, which cause you to wheel off from the true mark or scope of all your desires and endeavours: you will be found *faulty*, if your hearts be *divided*, *Hos.* 10. 2. simplicity of heart is of great account with God; there is *asinina simplicitas*, & *columbina*, the simplicity of the Ass, and of the Dove; the *former* is a defect in the understanding, the *later* is the grace of an honest heart; and this sure is that which is of esteem with God. In matters of judgement and justice between man and man, you are to have two eyes, to look both wayes, but as they that take aim shut one of their eyes, lest the sight should be distracted; so in your aims and ends, your eye is to be single in intending God, and not *self*: let Christ increase, though you decrease.

The greatest matter above-board, and which all mens expectations and mouths are full of, is the setling of Religion and of the Church. Religion is (*rerum-publicarum quoddam quasi coagulum*) that which cæments Common-wealths together, though now it be made the ball of contention, and the great divider of us into parties; we divide it, and are divided, being far more than *double*-minded thereabout. Oh that God was first set into possession of his right, and that his Tabernacle was pitcht, before any of the lots, for our own liberties or interests were drawn. This was the oath that *David* swore in his afflictions, *Psal.* 132. 2. 3. *He sware unto the Lord, and vowed unto the mighty God of* Jacob. *Surely I will not come unto the Tabernacle of mine house, nor go up into my bed. I will not give sleep to my eyes, or* Cunæus *lib.* 1. *cap.* 15.

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slumber to my eye lids, until I find out a place for the Lord, an habitation for the mighty God of Jacob; and this is the first Article in our Vow and Covenant. What the real impediments are, doth not fall within my way: but the *self interest* are to be searched out. *Not yet*, say some, and their reason is the same, with that of the common sort of people, against Inclosures in former times. If every mans own should be inclosed, they should lose their freedom of *Common*, and that liberty they usurped all the field over, or (as others hope) that after we have turned round a while, we may haply return to the same posture we were in before, and having lost our way in the mist, may come back again to the same place whence we set our at first. *If any*, (say others) let it be *a George on horseback* that stands at door with a wooden dagger, but keeps no body from going in, the thief passes under his nose into the house, as well as the true man. *No this*, say some of those that are toward the law, for then haply many contentions might be quencht at the bottom of the chimney before they flame out at the top; and such may be the want of grist, as it may tend much to the hinderance of their Mill. *Nothing that I one*, say the *Libertines*, for we have gone loose so long, that now we cannot go strait laced. It's irksome to wild birds to be coopt up in a cage under Discipline.

Those that have been such Proficients in the School of liberty in a few years, as to commence Teachers and Preachers of the Word, or have grown to be such *illuminati*, as they pretend, will no more rejoyce in, or accept of a Government which may degrade them, or resolve them into the first matter or elements of their composition, than *Souldiers of fortune* (as they are called)

led) can rejoyce in a Peace concluded and settled. There might be named many other secret ends and interests, which carry stroak with men, and are the causes of our divisions; which would in great part be quenched, if the game was plaid on all hands by conscience and singleness of heart. Let us therefore search out those self-respects which lie close in us, that we may find the head of that *Nilus* which thus overflows the banks. That *double-mindedness* which keeps us at distance from God, doth also keep us at distance from one another, and therefore that we may be *of one accord*, *Phil. 2.* 2. I do for my own part conceive it much conducing, that whatsoever touching the settlement of the Church, shall pass your hands, may (in the main parts thereof) go forth into the world, seconded with the reasons and grounds of it: for doubtless, the reason which induced you to set the stamp of authority upon it, will avail much to make it pass currently with others. You know, the *Gorgons* head which struck all men dumb in former times, *The Church, the Church*, is not likely to have the same operation now, in this seeing and searching age: though men will willingly *be subjects to your authority*, yet also, as they are men, they will be *slaves to reason*. There is in your hands already (Renowned and Honourable) something which was printed by your appointment, for your satisfaction, in one main proposition, which if it might see the publick light, might give light to many who are yet in a cloud or mist.

So much for this point. There is yet a second, arising from these words: *Purifie your hearts, ye double-minded.* And that is,

A double-minded man through the uncleanness of his *Doct.* 2.

his heart, keeps at distance from God, and God keeps at distance from him. He that is byassed with some predominant lust, cannot close with God sincerely, universally, neither will God impart himself to such a man; *For let not that man think that he shall receive any thing of the Lord*, James 1. 7. would any of you settle an acquaintance or friendship with a known *Vertumnus*, that will be a parasite at one time, and a *Judas* at another? *God is choice of his friends*, he owns not such as serve their lusts, and are in heart divided from him. I have no time left me for this point: as neither for the consideration of both pares of this Text in connexion together: *clean hands, and pure hearts*: nor lastly, for the consideration of them both, with reference to our drawing nigh to God, and his drawing nigh to us; wherein I might have shewn you how communion with God, and the power of godliness are linked together; *Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purifie your hearts, ye double minded.*

FINIS.

FINIS.